

and Savior Jesus Christ, for their dead. Not atoning for the original sin, not shedding their blood, but, going forth and being baptized for them and receiving the ordinances of salvation in their behalf.

I know that this doctrine is new, and to many startling; it comes in contact with all their prejudices. But I would ask the Christian world how mankind are to be saved? Can you substitute anything better than this? How are the millions of heathens who have died in ignorance of the name of Jesus to be saved? How are our ancestors to be saved, who, living and dying in the long night of darkness which prevailed through Christendom, never had the privilege of hearing the Gospel in its fulness? "Oh," says one, "saved by the goodness of God." Yes, but how shall we elude the words of Jesus where he says, "Except a man be born again he cannot see the kingdom of God;" and "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God?" It is very easy for men in their traditions to say; "Well, our way suits us, because we have been accustomed to it." But if we accept these traditions as binding, how shall we set aside the words of him who spoke as never man spake, of him who was without guile and whose words were truth and holiness? How shall we set them aside? We cannot, and rather than attempt to do so I would accept them as true and divine, and practice them, even though it required the sacrifice of my traditions and prejudices. To my mind there is something godlike in the Gospel of salvation. I can see beauty, and the power of God in it. I understand from this that there is a plan of salvation capable of saving all men; that though there is a space between death and the resurrection, during

that space the spirits of those who died without the Gospel can be preached to, and can receive the Gospel of the Lord Jesus Christ, though they died in ignorance of it.

A great many have wondered how it is that the Latter-day Saints are so anxious to have temples built. We built a temple in Kirtland, and after we had built it we were compelled to leave it and flee to Missouri. We laid the foundations of two in Missouri, one in Jackson County, the other in Caldwell County. That in Caldwell was not laid until after we were driven from there. A revelation was given through Joseph Smith, I think on the 11th of July, 1838, that on the succeeding 26th of April, the foundation stone of the temple should be laid in Far West; and the Twelve Apostles should take their departure from that cornerstone, and cross the ocean to preach the Gospel in Europe. Now, said the mob, "There being a date fixed to this revelation, if Joseph Smith never was a false prophet before, we will make him one now," and they turned and drove the Latter-day Saints from Missouri, and made it worth a man's life to go back there, if he was a Mormon. They drove everyone out of Missouri, under a ban of extermination, in the winter previous to the time set for the fulfillment of this revelation. That was in the winter of 1838-9; and there were but very few left, and they were in peril of their lives all the time. Joseph, Hyrum and several of the leading Elders were in prison, and it seemed as though the words of Joseph would fall to the ground that time, at any rate. President Young was then President of the Twelve Apostles; he with others had to flee to Quincy, and he proposed to his fellow Apostles that they should go up to Missouri, to fulfil that reve-